

Your Thoughts

“Dear Yuga, Accept Kakuwâ greetings from Khartoum. We are proud of being Kakuwâ and take this opportunity to write you this note. I am the secretary for cultural affairs of the Kakuwâ Community in Khartoum. We just learned of you in the website and in the materials earlier produced by your efforts. This great work of yours, at least, helped our students do research on the Kakuwâ. We appreciate and recognize this great work that you have done over the years day and night for the people. The Kakuwâ people, as people, need you, and we shall support you in everything that you do for the interest of the people, however painfully it shall be. We, the Kakuwâ community in Khartoum, have started contacts with our people in South Sudan, Ko'buo and the Congo last month. Plans are put to visit these areas to make consultations for a meeting or conference of the Kakuwâ people. I think such as a meeting shall be for the first time to lay frameworks for our great people so that they enjoy the rights of their lands. Many issues will be revived to boost relations, improve socio-economic, political and cultural participation of our people in these countries. Regarding your book, advise us how we can get this book(s), as sanctions make money transfer to the Americas hard. We also request you to give us the permission to get the book translated to Arabic for our Kakuwâ Arabic speakers. Amule Wani Badi, Secretary, Kakuwâ Community Khartoum (KCK), Khartoum, Sudan

“Juma, I am proud of what you are doing to uplift our Kakuwâ spirits. God bless you and your team.” W. C., Bunia, DRC

“Yuga, on reading the backgrounds and contributions of our Kakuwâ legends, I am crying with pride. May the creator rest their souls in eternal peace!” Mawa, Kinshasa, RDC

“Hello, I enjoyed reading about the Kakuwâ culture from the web. However, I am just wondering if it is possible to add another tab to include the original Kakuwâ names along with their meanings. B. B., Washington, USA

Dear Yuga, I am very proud of your work documenting our Kakuwâ culture. I am a Kakuwâ from South Sudan and also a Canadian citizen. I am currently based in Nairobi but one day, I hope we will meet. Keep up the good work!” B. A., Juba, South Sudan

“Hi Yuga, I am happy to get all the information about Kakuwâ web. I would like to suggest that some information on Yuani Akudri, a prominent evangelist who travelled to different countries, including US, be added apart from others. I do not have all the information about him at hand at this moment, but I might be able to get some and send them to you. Thanks a lot.” W. A., Ingbokolo, DRC

“Hi Yuga Juma Onziga, It's with great pleasure for me to say hi and to salute you, my dear brother, for making our Kakuwâ tribe sounding to the whole world. It's really very important for other people to know about our culture and how we came from and to be today...Ku Ngun tiki do ringgit. Give us all the strength to write and read more about what a Kakuwâ tribe is widely talked about and their real origin. Thanks.” M., Yei, South Sudan

“Hello Yuga, Hello Brothers and Sisters of Kakuwâ Tri-Points. I Am a Student At Bunia, The Head Office Of Ituri District. I come from Kakuwâ County, my native land. This is my last year for under graduation in 'English Language and Literature Departement. I am happy to find yhe website about Kakuwâ people since finding data about Labhi Lo Kakuwâ is hard. I congratulate you on yhe rffort and I promise I will be writting to you. I am looking forward to Hearing from you. Kakuwâ Salia Musala.” I.M., Bunia, DRC

“Hi there, I am a young Kakuwâ female in Uganda and I was happy to know that we have a website that I can send my friends to visit as well.” S. G. W., Kampala, Uganda

"Alujase Yuga: What can we do to uplift the Kakuwâ people in terms of educating ourselves?" **L.B., Yeyi, South Sudan**

*"Dear Editor, I have shared your articles with many Kakuwâ and, like me, they are thrilled. I own and run a Kakuwâ restaurant called **My Local** in Juba. Our menu includes, among other things, royoroyo, basoso, pirinda, Nyete na yuyuro, pondu, lu'butere if and when it is available, koja, dry meat pasted, dry meat ku bamiya, kine lo yuyulo, etc. I believe we have a duty to protect and promote our culture. It was handed to us by our great ancestors; we have to hand it down to our grandchildren. Your work fulfills that role. Regards."* **K. N., Juba, South Sudan**

"Dear Editor, I want to whole heartedly appreciate what you are doing, making available Kakuwâ resources for others to read, enjoy and benefit from. Regards." **L. M., Arua, Uganda**

"Greetings, Friends. Much enjoyed all your Kakuwâ presentations and, I am wondering if you can, and would please, kindly, provide any more info on the exact boundary tripoint. Like, is there any marker there on the spot, or is the exact location even known for certain is there any possibility that we may ever see an even closer photo of lokokori any info on the meaning of this wonderful word, etc., etc., etc? With great thanxxx for all & with all the very best regards to you all." **A.K., London, UK**

"Dear Sir, I am originally from Japan, and currently staying in Uganda. I have worked in Uganda for two years as a development consultant, and have become interested in traditional dance and music of West Nile, which I have recently started my research on. I am currently studying at University of Sheffield as a distance learning student in MA in world music studies. I am particularly interested in traditional music and dance of Kakuwâ people in Ko'buko. I saw your website with great interest, and am writing to inquire if you could help me with information about people who are based in Uganda and practicing the performance and have knowledge about traditional music and dances, and any researchers who are studying this topic. I would be very grateful to your kind response. Best Regards." **Y.H., Kampala, Uganda**

"Dear Sir or Madam, I am a volunteer with the African Refugee Development Center (ARDC) in Tel Aviv, Israel, an organization dedicated to aiding individuals who have fled persecution in their respective countries (Africa as well as many other parts of the world) and are now seeking asylum in Israel. One of our projects focuses on guiding these asylum seekers through the application process and helping them substantiate their case. I am currently working with a man who claims to be from Sudan, however, he does not possess any supporting documentation. In order for him to be granted any sort of permit to legally remain in Israel, we must prove that he is Sudanese. He told us that he was born in Kaya, Sudan, and we have taken some audio samples of him speaking. I was wondering if you, or anyone in your organization, would be willing to listen to these samples and let us know whether or not the way in which he speaks is consistent with a person from that region. Since our legal aid services are offered at no cost, and myself and the coordinators do not get paid for our efforts, we unfortunately will not be able to compensate you for your efforts. Ultimately, assisting us would take between 1-3 hours of your time and require you to offer an expert opinion on the information we provide, or further interviews you conduct with the client. We wouldn't expect you to write an expert testimony unless you felt confident in this case, so please let me know if you would be willing to assist my client and I will forward on the audio samples to you. I appreciate your consideration in this matter. All the best." **J.W., Tel Aviv, Israel**

"Greetings Juma, I am happy to see this website for the first time. I am a Kakuwâ by tribe, living in Seattle WA, and have a lot that one day we can share together about our people. Feel free to call me if you get a skype account." **Dada, Seattle, USA**

"Dear brother, I respectfully greet you and do not be surprised to get these greetings from an unknown though not a stranger. I got your e-mail from JUMA OKA (ASEPERE), a Kakuwâ and he has asked me to convey his greetings to you. Please, your response is greatly required and is of urgency by JUMA OKA. Araba, Khartoum, Sudan

“Bonjour cher bien aimé Yuga, Je viens de d’ouvrir notre site. Je vais vous écrire prochainement. Je suis David Malisi Dota, à l’université de Kisangani, RD Congo Salutations fraternelles, vous et les Kakuwâ internautes.” **D. M., Dota, Kisangani, RDC**

“Do adinyo?, Please could you advise me how to order the book ‘Kulia ti La’Bi lo Kakuwâ’ to be delivered in the UK? With many thanks (lyete).” **Lo-Dada, London, UK**

Yuga, I am located in Edmonton Alberta Canada. I cannot tell you the exact size of the community as I am not an official member (I date a Sudanese but I am Canadian). They do have a community group and I would guess them to be around 60-70 people (but again that could be very off), all Refugees from the Yei area who came here. They do a lot of community things with the equatorial group here so it is kind of difficult to tell everyone apart. I found your website simply by searching “Kakuwâ language” in google search and you came up first. Please let me know when you have a completed dictionary and grammar book and if they will be available to people online or in bound form. Thank you.” **M., Edmonton, Alberta, Canada**

“Hello I am in the process of trying to learn Kakuwâ. I am contacting you to see if there are any books written in Kakuwâ or even a dictionary (this would be best), or even if you know of any information for learning the language. I am around people from Sudan who speak Kakuwâ but it seems difficult to learn a language without written material. Thank you.” **A. B., Melbourne, Australia**

“Dear Sir/Madam, I am a Kakuwâ from Payawa, Yeyi County. I was very much impressed to see on the bira (Web) that there are Kakuwâs outside who care about our origin and culture. I read with interest what is on the Kakuwâ website, however, there is one entry of the Late Bishop Seme Luete Solomon. He is a son of Longaju clan, in Longamere, but not from Abege as it is entered. His wife, is the one from Abege. I personally consulted this with the son, who is a close friend of mine. I come from Payawa, a kilo meter away from Longaju. There are three more Kakuwâ legends, who were famous chiefs, but I have not seen their names in the current list. These include, Banja, from Payawa, Sorolita, from Gulumbi, and Baraba, probably from Abege. I am planning to get down to these places and document their histories. Once I am done with this, I will post it to you. I work on a local radio station here in Yei; I have created a Kakuwâ programme, which is meant for restoring the Kakuwâ culture. I bring elders to discuss issues affecting the Kakuwâ culture and how life used to be. At times where I don’t host an elder, I play Kakuwâ traditional songs. I wonder if you have recorded materials that I can use on the radio too. Thanks. **Data Sam B.B. Presenter & Journalist, Liberty FM 90, Yei South Sudan. bonjubanja@yahoo.com; data.sam@magsudan.org**

“Dear the Kakuwâ moderator, I’m a Kakuwâ from Yeyi County, Yei payam, Yei Boma. I come from a community called Jansuk, just three miles on Maridi Road and around Kujomeje villages, ITIKWARA clan in particular. However, I’m interested to be considered for everyday Kakuwâ news. If you could connect me to join then. I would be very proud as a Kakuwâ son. Now I’m working for NPA Mine Action, in Yei. Thanks. I wait for reply.” **M.S., Yeyi, South Sudan**

“Yuga Thanks for you. I really have agreed that you are the son of Yeki, and I am also the daughter of Yeki. I couldn’t find your website even though I had looked for it all along. However, when Frances Ayume gave it to me, I had to sleep before I replied to you. I am still resting and I will send to you all the things to do with Kakuwâ. I tried Ayume and other strong people in Kakuwâ but I had no hope that I would get someone to support us like him but I am very glad for you. Now, you co-operate with Frances for she knows lots about Kakuwâ: for example, during the dry season, ladies would go to look for water and boys could follow them to the scattered streams. Since I have seen the website, just cooperate with Frances: she is our sister and she has got a new name called ARIYE. So I am very happy for you that our culture will not die because here I am training girls to know how to dress culturally and also cultural dances. In case of anything else, I will inform you. Thanks and greet every Kakuwâ in Canada.” **M., Kampala, Uganda**

“Kayo lika adinyo po? Na a roma koru 'bo, na, 'do, a tikindra do iyete ku romesi konu kine. Kuyi uti n̄ero ku ilo gbiyeri de. Momoroyi nika na, a'diri, a kuliya na ramani 'beri koru. Yi ku'de kilo bila woku ku lege i jurini ku kuliya ti miye na teli. Romani roma, 'do, ku n̄azi kaya ti Kakuwâ kilo giri po! Iyete koru.” **W. L., Yeyi, South Sudan**

“Hi Juma, Warm greetings! I must congratulate you for having brought us together through this web. I am truly proud about this idea and am ready to share my ideas and opinion as one family. Am a graduate of Development Studies from Makerere University and currently working in Juba South Sudan having been frustrated in my own motherland that has become full of contradictions. I could not attend last year's conference but is now much more than ready for this year's come rain or sun shine. Once again am grateful for this web and let's be in touch for the good of our motherland that has been torn apart.”

W. M. Lozaki, Juba, South Sudan

“Hey Juma, I am a student in the USA. I think your site is great and full of information about Kakuwâ culture. I have downloaded the Kakuwâ songs and now I listen to them in my car wherever I go. I wish there is more. Anyway I was born in Kaya and lived in Lima where I attended Lima primary school. I would suggest that you post some Kakuwâ traditional songs and videos on youtube.com if you have any. I am sure many people including those who are homesick like me around the world, would love to see them. you could also post the current songs on youtube.com with the pictures you have on the background. I can help if you are interested. Please let know what you think. Thank you.” **'Data, Washinton DC, USA**

“Dear brothers and sisters, Congratulations! This is just to congratulate you on the good job done; such a small tribe having a website is a big pride. I am going ahead to inform our fellows to as well get there! May the almighty God reward and bless you richly. We'll be in touch for more information. Regards.” **A. S., Jinja, Uganda.**

“Dear Yuga: I really appreciate the system and the way you have come out about the Kakuwâ-web. I just wanted you to brief me, if at all, the members of this group are involved in the other group of the Kakuwâ Forum. If not, why? Why can we make things jointly and if any individual has additional information about what you wrote will be added. We are looking for ways of how the Kakuwâs from the three countries should have a direct link at a time. We also wanted our tradition and customs to be one though differs slightly in terms of words and pronunciations. I am, therefore, asking if your organized body to sit with Yeda or the other Kakuwâ groups in America to come out with a joint idea that can unite the so call Salita Musala in collaboration with other organized groups [KC- Sudan , KC – Uganda – KC Egypt, KC-Congo if any] in the forum. What you wrote in the Kakuwâweb is ok but we may need some consultations from some elders if possible. I hope you will make my doubt clear. “Let's Unite To Build A Sustainable Future Kakuwâ”. Wishing for the better future.” **R. L., Cairo, Egypt**

“Dear Onziga, Although I have not read the book yet, I think you are really far with our Kakuwâ issues. This is very good.” **G. B., Nairobi, Kenya**

“Adinyo Yuga? Kuliya ti luṅa rodri? It is a pleasure to browse the information in the web. I will be going to Koboko in 2 months time and will be meeting some elders such a 'Banya to learn more about these issues. What you have started could be sponsored by UNESCO, whereby we could get a PHD student to write a dissertation on it. I am sure there is a Kakuwâ boy/girl who would like to take that on. Thanks for your effort.” **A. A., Vancouver, Canada**

“Dear Onziga, This is to introduce myself to you having read about the Kakuwâ people on the website. I am a Kakuwâ from Ludrara, Kobuko (Koboko) District. I am not sure if you have known or heard about me but we can get to this later. I was lucky that during a recent visit to Kampala, a young Kakuwâ gentleman in the Nkozi University, Kampala, provided me with our website from which I have read interesting articles. I must congratulate you and any others who took this incentive to which I am considering to contribute time/work schedule permitting. However, having briefly gone through, I note no significant coverage of Ludrara on all the topics. Whereas the Ludrara have since the colonial days, participated actively in the building of the Ko'buko (Koboko) County now District. May be this was due to lack of information/contribution from any

informed person from Ludrara. My suggestion, therefore, would be to try involve some Ludraras to provide you information about their contribution to our beloved Kakuwâ people. You may wish to know our origins are actually from South Sudan and one time while in Yeyi I was able to get some clues of the exact Ludrara location in Sudan. Dear brother, I hope you do not consider this as an attack on your nice history of the Kakuwâ but rather an indication of missing gaps which need to be rectified and added on to our history. Once again, accept my personal appreciation of your efforts to this noble Kakuwâ course. Please let me know if I can be of any assistance to widen on this project. Best regards.” **G. B., Melbourne, Asustralia**

“Yuga, Thank you so much for your website. As a Kakuwâ girl and growing up in the West, we need information and to learn more about our Kakuwâ culture. I find the website really useful. Thanks for the great work. Thank you very much. I know that I can count on you. God bless you and your team. **D., London, UK**

“Hello, Juma I think you are doing a wonderful job---keep it up. I am interested in knowing where to buy a copy of the Ko’dote (Kakuwâ-English Dictionary). Thanks.” **A.K., London. U.K.**

“Dear Webmaster, I give you my heart of appreciation on this major development of Kakuwâ web-site. I am very proud of the setting, intentions and the time you have invested in bringing this to reality. Long life to you and the people of Kakuwâ tribe. Blessings.” **Ms. T., Miami, USA**

“Dear Mr. Onziga, On your website, I found some documentation on the Lugbara tribe. I am looking for a language expert who can analyze/recognize the Lugbara language spoken in Yeyi County. I have a tape-recording of Lugbara and I need a linguist from a university who can confirm this language. If you are able to give me information on a Lugbara linguist it would be most helpful. Kind regards.” **D.L. de Vries Juridical Department, Dutch Refugee Council**

“Salam Yuga, Actually, I do sub-contract work on for several agencies around the USA; right now I am writing a paper for the Minnesota Torture centre. Yes, I have to tell you that I am interested in a Kakuwâ man and I want to understand his culture.” **A., USA**

“Hi Yuga, Love your website. Thank you so much for your quick and educational response!!! And I love the meaning of my name! That is great!! You seem so well-informed, educated and very interesting. I am sure I can learn so much amount your culture from you. Can you please tell me the standards of Kakuwâ culture in regards to marriage, love and relationships?” **A. B., Sydney, Australia**

“Juma Yuga, Thank you so much for a website on Kakuwâ culture; it is rare to have such a find! I was hoping you may have some information in regard to relationships and the understanding of marriage etc..... Thank you again. **Alemi, USA**

“Brother Yuga, I am a Kakuwâ by tribe, currently putting the final touches to my music album entitled SUNU BAAD KIDA. So, am just requesting if the Kakuwâ web can promote me in telling the rest of the members about it.” **A.K., USA**

“Juma, Iyete koru ku nyokundro na e-mail niyo na. Na yinga kuliya ti ina beri de ku Robert Simbe, from the USA in an e-mail to the Salita Musala Kakuwâ discussion forum. I heard about you before, only I thought you were living in Western Canada, I had no idea at all that do ilo “ku nye’de i ruba” ini de! I look forward to meeting you.” **A., Toronto, Canada**

“Mananye! Kuliya adinyo? Iyete ku sunyukindro na na e-mail na. Ina website de a na’bu, a tikindra na nyola naga a drumu. Na inga aku momorani driji naga na kodro kenda website nika na giri, from beginning to the end. Rest assured naga adi na i spreading the word around. I will call you soon and we shall meet soon to celebrate my accomplishments for the year as it has been and continues to be a challenging year. Thank you. Sakani a lo’bu. Ilo na, njeriji lolu.” **S.O., Toronto, Canada**

“Hi, I am from a Kakuwâ trip and I would like my kids to have my language and culture. I would like to have some books that have all the Kakuwâ alphabet and history. Ling overseas is not that easy, and after we had our independence, it seems like we get trapped again with some of our people that are worse than the northerners. Let me know if there are some books and materials that I can get, or even kadi na lugegeri in the web net. Thanks a lot, looking for your response.” **J.N., Halifax, Canada**

“Amonyè Yuga Juma Na a roma ku ta ku nyola a druma. Happiness is still filling my heart for the acquaintances I have made with you, Sir. In fact, I have read all the material you sent me last time. I wonder if you have an idea about the Drimu of Ko'buko? For the resolution during the last meeting of Drimu's common ancestor that I was present, in 2006 at Drimu Rodo, a question was asked about associating them in the movement of Drimu common ancestor. Allow me to be in contact with Mr. Idroru Ita Lo Abezoru, the author of Legend as a means of Education, the Legend of King Arthur and Yeki; the Kakuwâ Common Ancestor. Congratulations, again, for the wonderful work, now this time on linguistics, my interest. I wish I finish typing my paper's third chapter concerning Kakuwâ and English Phonology, then send it to you, before any comment I can make on the article of Kakuwâ phonology you sent. By the way, I am happy to discover the thirty-first consonant of Kakuwâ, since I have just 30 of them.” **I. M., Bunia, RDC.**

“Amonyè Yuga. Konesi kolu laga ti wuro na Ko'dote na a na'bu koru igbonaga kana ina 'du'dudro, 'bo, ki ta 'bakana konye lo metani kana soso, ta i gbo'da a kote i kani. Na adeni adi kita naga mo do kondi i lokuliye lika lo Kakuwâ lo, ku aku gbo'da naga adi do gbo ku nyadru kasu lokuliyeni, 'bo, 'do, ku aku gbo'da adi kagbiyani lo lo tikinda ina nyadru de do ka'delo, ani kega. Dutu-lu redri laga ta kulu inu ka de kata yu, a bo, kara aku yozu beti nonuna; kara a yiyakindra 'beri. Do adeni adi Kakuwâ kilo kilo i tomorunda na â 'beri ku meko lo a 'duki ka. I baje na ririkoni na, 'baziya lo rigo, kanyo kilo rodri langu katogora kilo; ño laga na magu konu yu lo ka'bi do ku kokoloki teyili lolu laga modo sulukindi kine kuliya de kine. Na magu do adi gbodi gbonagbona i ñandu na kilo wuresi de igbonaga teyili giri lo adi ma ku logu Kakuwâ kilo. 'Bo, kuliya ti ñunu kine yi aku deni, le'de roromoki konda 'beri malu ka'bi ku tikindra ñutulu kilo i bayi ti rumbi adi do a sulukindra ajo. Ku ina de, gbo'dini ku ñutu laga ku kure beti nonuna mata 'dezini kilo wuresi soso ka'bi ku karaki kaño. Iyete a druma.” **T.S., Nyarilo, Ko'buko, Uganda**

“Monyè lika, Juma: Na a gbo'da ku nyola sarudrowo i kenda na adi lolu laga modo utuni i kana ñutu-lu kilo kaño yu, na luñu adi KANADA. Kodro ku ka na tonyona, be nika naga Kampala, na kodro lo kuliya adi yi a siyoro 'beri konu yu i ñadru na roroto kaya kilo kugele anigbo'da i kobuñe katani be ina de ni. Kuru, na lo kuliya adi kedini lo ku a a'dudro, tuturo, drugu troru konye maku treri kani ku'de lo pu kani inyonani.” **B. T., Nyigo, Ko'buko, Uganda**

“Hi Yuga Juma Onziga, Its with great pleasure for me to say hi and salute your my dear brother for making our Kakuwâ tribe sounding to the whole world. It's really very important for other people to know about our culture and how we came from and to be today... Ku Dunu tiki do ringgit. Give us all the strength to write and read more about what a Kakuwâ tribe is widely talked about and their real origin.” **M., Khartoum, Sudan**

“Hello Yuga Juma Onziga, I'm in Melbourne, Australia. I hope you are well. The reason for my email is I'm wondering if u may know of any sources of a Kakuwâ-English dictionary (if one exists)? I am married to a Kakuwâ man and I'm really keen to learn his language and also start teaching our daughter. I know greetings, numbers and a few words here and there. However, it seems burdensome to keep asking what different words mean. I read a while ago that you may be compiling an English/Kakuwâ dictionary. I was hoping this may be published in some form? You are doing a great job by the way in Canada. You are involved with so many projects. I'm hoping to go and visit my family/in laws there sometime in the future. Hopefully u may be able to help me in some way with Kakuwâ language. In particular with how to write/say some of the phonetics.” **K.N, W., Melbourne, Australia**

“Alujase Yuga, Na a roma! Na kodro mindro ‘yalakindra kuliya ’baziņa i adi lo Kakuwâ ilo. ’Bo, driņi liyo lo gazu lo ’baziņa. Ku do romoki gazu: Kakuwâ kile kulu Aba (north central west of RDC). ’Bo, ’do, ņutu-lu kata a kuwe i go lo Congo beti Yuwani Akudri (Evangelist Pastor), Paulo Yossa (General). Sene lasu adruma.” D. M., Bunia, RDC

“Yuga, Na a roma ku do ku piso koru. Na a kpekindra luņaseri ku saseri kilo kuliya na moga ’beri ku bira nika na, ’bo inga ku tere.Āe, do i momorani nyoke. Na a momorani singila ne’de. Iyete.” D.M., Kisangani, RDC

“Luņase lika Yuga, Yi inga ini de, Kisangani, ni a lo’bu. Do a piza kugbo na momorani bira na adiyu, ’bo nanu. Na momorani bira na luņa gele na a pondra igazu ikiko lo kobuņe (Internet). Na druga a wudro kari naga Kakuwâ kine, druga na medra kiko lo bira lo, a ’dumadru, a ’do’ya, ’do yapazi mure. I piye kalape losaseri kaya naga i kene lozolo kine lo, kiņa laga lo de karanja a ’ba’banyundra ’beri nika. Ini de Kisangani ni, kiņa lo lo 2009, kakena kilo a gbo’da 80, ’bo 16 a leņadru i university na Kisangani na, 3 kilo i togelo lo ka (high education), ’bo, ’do, kiņa de ņazi a pondra inga na akudeni kalape lasiko ilo. Dridriņi kata ku luņaseri kaya laga ku Ima kilo i go lo ’doro na kolona (Aba Rd Congo). Na a koloki ku kiņazi mure, na kendra sciences de l’information et de la communication ku information and communication (IC). Kuliya kine redri yi bulongi kekendra ku do a lungu. Mindro ku do luņe i kolo bukiye ku gbo i sabiti kotriya ku sa lo Congo. Na a nyola! Sene lo luĀaseri kilo giri.” D.M.N., Kisangani, RDC.

“Juma, I would like to have a copy of your book. Iyete.” C.D., Montreal, Canada

“Dear all, I just wanted to know where did you get these data? You need to consult some elders from Kakuwâ in Yei to serve you with the real data. One thing the population of Kakuwâ is more than what you mentioned, another thing are meaning Keliko County in Sudan or Zaire? One thing: do you know a place called Kupera in Sudan that lies east of Yeyi County with 90% of the population a Kakuwâ. Thanks. Regards.” Idroru, Juba, South Sudan

“Marate liyo, Onziga Juma YUGA! Ta inga gbo adinyo ya yu Kanada yu? How are you sir? I hope things are fine. Back on our side, here, things are not so bad except work. Do you still have some tapes or CDs for Kakuwâ traditional music dances and the DULUKA? I tried to play those you put on the web, but my computer denied me completely. I am real interested to learn, sing and dance our KAKUWĀ traditional music and duluka dances. If you have some please I am seriously in needy of them or even to buy some. I wish you happy festival season and prosperous New Year. Take care my brother.” M.L, New Jersey, USA

“AMONYE YUGA! Thanks for your creative and sensitive journalism and perfection to illustrate such vital issues. No one will take away Kakuwâs’ creative intelligence. Kakuwâs are not criminals, but are revolutionists and educators to other societies that thought been educated from a university with a degree means a good leadership skills. It is true that AMONYE IDI AMIN DADA AWOĀŠO has been vindicated by the Western governments, which are only in Africa to steal or loot our resources. President IDDI AMIN DADA was a true a African strong leader who did not want to bow down to the west as a hopeless beggar. He was so creative enough and was more subjective than objective. No one in this universe can gain creative intelligent from school. Once one becomes a good leader through objective means. That is to say a person cannot become a good leader by studying a diploma or a degree from a recognised universities or colleges. Many stupid African idiots who have been brainwashed by the West keep on abusing or degrading AMIN and the KAKUWĀ people for nothing. Kakuwâs are true natural leaders who got their wisdom, creative intelligent and innovative skills from Nature, not from GILIA or from so-called Makerere University. Blind Ugandans who are toilet papers to the West must begin to check their behaviours and motions. Thanks.” Aloro, Nairobi, Kenya

“Dear Yuga, How are you ņiro lika YUGA? I hope you are fine both in spirit and in the body. I am so happy to know and talk to such strong Kakuwâ pillars like you. Your presence alone in CANADA gives me hope and assurance that we, the Kakuwâ, will no longer be a tail as many people assume. Kakuwâ people are human-beings with unique backbones that others are not

happy with. Let us carry on and one time, Kakuwâ people will come back on stage. We have a strong Kakuwâ community in Australia and I am the secretary general and when we came across your articles we were filled with joy and creativity. **G.B., Sydney, Australia**

Dear Yuga, I have been following your tireless and courageous job to invigorate the Kakuwâ culture and traditions. That's fabulous!! Undoubtedly, I think and believe that it is worth counting on you. Our fellows have talked of writing Kakuwâ books, at least most of the fictitious writing ended up on the archives of Kakuwâ groups). I, therefore, salute you as a real son of the soil, "Do a kon 'buraTi Ngulete lika lo yakaki do kamula kenyekine konu i kuweni". Job well done!! **P.G., Tokyo, Japan**

"Dear Yuga, Thanks for the Kakuwâ website presence, especially the section on our Kakuwâ Legends. The fact is that I have not lived in Uganda or DRC. I left Yei while I was very young. I didn't know many influential Kakuwâ figures. However, thanks to your idea of the bira, I have now found one great teacher—you!" **Soro, Buffalo, New York, USA**

"Brother Juma, That is wonderful news. I am sure it will make great reading. The cover of the book is beautiful: Will it be available on amazon.com?" **Arime, Florida, USA**

"Hi Yuga, Thanks very much for the prompt response. Surely, I will enquiry about more Kakuwâ legends. I was in Uganda and Yei so have a lot to catch up with both workwise and privately. Thanks." **Amule, London, UK**

"Dear Mende na Saleya Musala/Salete Musala, Happy New Year to all. I hope this year will bring peace and harmony to the Kakuwâ Nation and I hope in the spirit of the Saleya Musala that we will surely transform our societies in the three constituencies into a prosperous nation, built on a platform of mutual understanding and realization of common factor "Kakuwokoti". I am impressed by the way Mr. Yuga lands to elaborate the concept and naming of Saleta/Saleya Musala clearly and in an articulated approach. I have learnt more from your explanation. Saka na'bu ku yinga na 'beri!." **Akikoli, Toronto, CANADA**